

<i>S'pérak</i>	=	6 cents.
<i>S'suku</i>	=	25 "
<i>S'wang</i>	=	2 "
<i>S'kupang</i>	=	12½ "
<i>S'omeh (mas)</i>	=	50 "
<i>Omeh dua puluh</i>	=	\$ 7.00
<i>20 omeh</i>	=	10.00
<i>Dua puluh s'rěpi</i>	=	7.00
<i>Dua blas s'rěpi</i>	=	4.00

A man who marries a virgin must pay 20 *s'rěpi* or \$7.00 into the hands of the *Ibu-Bapa* or elders of her *suku*.

A man who marries a widow must pay 12 *s'rěpi* or \$4.00.

A man who abducts a widow must pay 4 *liku s'rěpi* or \$9.30, for a virgin the fine is 48 *s'rěpi* or \$18.30.

R. N. B.

THE PRINCE, OR PRINCESS, OF THE BAMBOO.

In Part I of Vol. XIX (N. S.) of the Journal of the Royal Asiatic Society (January, 1887), there is a translation of a Japanese romance which contains a feature common in Malay romances and legends. The Japanese story of the Old Bamboo-hewer, translated by Mr. DICKINS, opens as follows:—

“Formerly there lived an old man, a bamboo-hewer, who hewed bamboos on the bosky hill-side and manywise he wrought them to serve men’s needs and his name was Sanugi no Miyakko. Now one day while plying the hatchet in a grove of bamboos was he ware of a tall stem, whence streamed forth through the gloom a dazzling light. Much marvelling he drew near to the reed and saw that the glory proceeded from the heart thereof and he looked again and beheld a tiny creature, a palm’s breadth in stature and of rare loveli-

ness, which stood midmost the splendour. Then he said to himself, 'day after day, from dawn to dusk, toil I among these bamboo-reeds, and this child that abides amidst them I may surely claim as mine own.' So, he put forth his hand and took the tiny being and carried it home and gave it to the goodwife and her women to be nourished."

In his notes on the text, Mr. DICKINS says that a Japanese bibliography (native) published about the year 1800 mentions several native works as sources from which incidents in the tale of the bamboo-hewer have been derived. From one of these a curious Buddhist legend is cited to the following effect:—

"Three recluses, after long-continued meditation, found themselves possessed of the truth and so great was their joy that their hearts broke and they died. Their souls thereupon took the form of bamboos with leaves of gold and roots of precious jade and after a period of ten months had elapsed, the stems of these bamboos split open and disclosed each a beautiful boy. The three youths sat on the ground under their bamboos and after seven days' meditation, they, too, became possessed of the truth, whereupon their bodies assumed a golden hue and displayed the marks of saintliness while the bamboos disappeared and were replaced by seven magnificent temples. The legend is manifestly of Indian origin."

I have already pointed out the fact of the existence both in Japanese and Malay legends of the main feature of this story, the supernatural development of a young child in the interior of some vegetable production (Notes and Queries, No. 4, issued with No. 17 of the Journal, Straits Branch of the Royal Asiatic Society), and those interested in the Japanese romance introduced to English readers by Mr. DICKINS will find it curiously paralleled, as to this particular incident, by the Malay legends cited in a paper in the Journal of the Royal Asiatic Society, Vol. XIII (N. S.), Part IV.

W. E. M.